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The Hindu's Religion

Myrtle Mangum

We have been sending out our Missionaries to India ever since "The Church of the Nazarene has been doing Foreign Missionary work. They have had to meet the problems, not only of learning a new language, acquainting themselves with the Indian, his various habits and customs; but they have been forced to apply themselves more and more to the understanding of the Hindu religion, and thus find the point of contact for making their appeal with the glorious gospel message which God had ordained them to give. We felt that a few side lights on the Indian's religions and methods of worship might interest those who send us out to these great fields enabling them to know more of the beliefs to be overcome by the Christian Message.

For the following we have looked mostly to "The Crown of Hinduism," by J. N. Farquhar, M. A. Let us notice first the attitude of the early Indo-Aryans toward their ancestors. We find from the Rig-veda that the blessed dead were spoken of as the fathers (pitris). They were believed to move through the earth's atmosphere, bringing gifts to those who sacrificed to them, rewarding the good and punishing the evil. Their descendants honored them at the funeral feast; they were invited to come and eat the food out of the sacrificial straw. Thus ancestor worship was organized among the Indo-Aryans, and the family was patriarchal in its organization.

As time passed on the Brahmans succeeded in winning for themselves a religious position and when the conquest of North India begun in real earnest, the whole religion began to change. Worship became much more stringent and elaborate, both in the worship of the pitris and the gods. A chapter in the "Satapatha Brahmana" ordained that the pious man shall worship the pitris every month. Here we meet for the first time the pinda, a cake or ball of rice offered to the ancestors. By this time a Brahman was required for the monthly worship of the fathers. The idea was that the fathers come and eat the sacrificial food. They are conceived as requiring ordinary food and drink and as dependent upon their descendant for it.

A little later the theory of transmigration arose among the ancient Hindus.

The belief is that a man is born and dies many times. It is impossible therefore for a man after death to join permanently the ranks of the blessed dead. Even if after death he goes to heaven, his stay there is necessarily limited for he must return to earth to be born again. This worship, although inconsistent with the basis of worship of the pitris, has continued among the Hindus down to the present day. There has been no essential alteration concerning the ceremonial, but one important change has arisen in the conception. Originally there was no spirituality of the soul. This new conception having laid hold of the Hindu mind a new use of the pinda has been formed. Each soul carries a subtle body

for 10 days develops for itself a gross body. It is thus transformed into a pinda and is received into a company of glorified ancestors in heaven. On the 11th day after one's death another ceremony is held and is continued once a month for one year. All relatives on both sides are for three generations upward and three generations downward invited to the monthly service. These monthly ceremonies, called shradda, are not only acts of loving remembrance, but are absolutely necessary for the welfare of those who have gone to the other world. The pinda is given to transform his soul into a blessed spirit the shradda to enable him to attain his state in heaven. Then the welfare of the family depends upon the welfare of the ancestors. If the ancestors fall from heaven to hell the whole family will be destroyed. Here is a couplet from the Gita, than which there is no better authority: "Confounding of caste brings to hell alike the stocks slayers and the stock; for their father face when the offerings of the cake and water to them fail."

What an influence such a belief is bound to exercise! To omit the above rites is to deprive the dead of the peace and blessedness of heaven; and then in turn the man who is guilty of the neglect is doomed to hell and his family to utter destruction.

The question that confronts us constantly is the fact that "We are debtors to every man to give him the gospel in the same measure as we have received it." If the gospel of Jesus Christ means anything to us it means everything to us; and so will constrain us to throw out the true life line to perishing souls. Our lives of goodness do not consist of how much selfish interest we take in ourselves to become good; nor in accumulating earthly store but in what we can be and do for our fellow man. I am constrained to wonder what it will mean at the great judgment morning when "all nations have gathered together, in judgment around the white throne." Shall any of us have to realize the fact that we have failed to do our best to win the last to Christ? Upon whom shall judgment be the more severe? Upon those who would hear the word but could not, or upon those who could send it and would not? May God stir our hearts.



MYRTLE MANGUM
RETURNED MISSIONARY FROM INDIA

into the other world, but a gross body is also required which can only be gotten through the pindas offered by the surviving relatives.

When a Hindu dies his body is burned. At the burning and during the next nine days funeral rites are performed for him. Each day a pinda, that is, a ball of kneaded flour, with water, milk, rice, honey, etc., is offered to the spirit of the dead man. The soul receiving the pinda



PRESCOTT BEALS
Buldana, India



BESSIE BEALS
Buldana, India

A Letter From India

Buldana, Berar, India,
Aug. 18, 1922.

Dear Friends:

It has been some time since we have written a letter to you, but it is not because we have forgotten you. So many things have crowded in that it has been easy to keep putting off the writing of letters. We think of the dear friends at home and wish that we could hear from each one of you.

First, I want to report victory. God has blessed and given us a good year thus far. Although we have had no new appropriations with which to make advancement this year the Lord has so blessed the Board and helped us that we are able to keep the present work up and not make any retrenchment as some of the missions in India have had to do this year. This, we feel, is a great victory to be thankful for.

We spent from March until the last of May in Mahableshwar studying Marathi, again this year. Brother and Sister Anderson, Miss Tidwell and ourselves were there the entire time and Miss Trecham and others were there part of the time. Miss Tresham seems to be getting along fine now and is gaining strength after her second operation. She is now in Poona studying for her first examination in Marathi. Brother Anderson and the Jacksons are also there studying. The Lord blessed and helped us so that both Mr. Beals and myself, also Mrs. Anderson, were able to pass our first examination last May. It was quite an encouragement to us to pass for now we feel that we are making some progress in the language, at least, for which we praise God.

We came home from Mahableshwar in time to open the Boys' School for the new term. The boys are getting along nicely and we are having much less sickness among them than last year. Truly God is good to us and answers prayer. Our faith is stronger in Him to do great things for us than ever before. In June after the opening of the school we were busy getting the boys fitted up with clothes. And that is no small job to get shirts and pants made for fifty. One

new class was put in this year so that we now have four standards and a primary department.

BIBLE CLASSES IN WESTERN INDIA

In July were held the first of the annual Bible Classes in Western India. It is our plan to have them every year at some station on the District. Our hearts were greatly blessed and helped when, on July fourth, a truck load of Indian workers, Bible women and some of the missionaries came into our front gate at Buldana for a ten days' meeting. Our hearts were stirred with real old-time Camp Meeting fire and zeal. We could scarcely restrain all of the 'amens' and 'hallelujahs' as we saw their eagerness for a good ten days' study of the precious word.

The classes were held for four hours each day; three hours in the morning and one in the afternoon. Brothers Jackson, Anderson and Beals and Miss Tidwell were the principal speakers. Special emphasis was laid on the fundamentals such as Justification, Sanctification, and Bible and the Second Coming of Christ. Every heart was stirred with a new determination to get all that God has for us as we listened again to the truths of God. The Bible was made precious as we looked into its beauties. Two classes were closed with an examination. The workers all went home with new enthusiasm and inspiration which will mean everything in spreading the Gospel in the villages. A vision means everything for "Where there is no vision the people perish."

God has been with us in our work as never before. Since we came home from Mahableshwar this year God has opened the way for me to visit the homes in Buldana with the Bible women. How I do thank God for such a privilege of carrying the Gospel message to those women's souls. Oh, that we could realize the worth of a soul as God puts the value on it. Many scenes of poverty and degradation meet us on every hand. The chickens, goats and sometimes even the cows are all kept in the same tiny room where

the people eat and sleep. One house, if you could call it such, was made of five gallon oil cans nailed or fastened together with wire. There was only one small door and no window. In one corner was a big basket under which several chickens were kept and a not too pleasant odor came from that direction. In another corner was an open fire that filled the room with smoke. This was the first house where I had a chance to testify for Jesus. How my heart did burn as I told them in a few stammering words of Marathi.

God has been blessing with a real soul burden these days, as never before since we came to India. We are asking God to give us a revival and I believe He can do it, even amidst the awful sin and dark clouds of heathenism. Last Sunday Mr. Beals preached in the morning service and God blessed with real conviction. Six souls came to the altar and all but one came through with shining faces. At the evening service about twenty-five came to the altar, and some gave bright testimonies of saving grace. Thank God, I know he is able to give us a revival that will reach to the very outskirts of our District.

—Prescott and Bessie Beals.

The church faces the sublimest call of the ages. The entire heathen world has thrown open its doors, challenging Christianity to enter. Over eight hundred million in Asia alone are calling for the living missionary to come among them to preach and teach the way of life. When we are brought to realize that in the Providence of God conditions have so marvelously changed within the last few years, that the missionary can now go in safety to any land and preach freely the Gospel of the Son of God, it seems the church should gird herself as never before for this high task, and that she would never rest until she had exhausted all of her men and means in carrying out the command of her Lord.

"Ask of Me the heathen thine inheritance to be,
And utmost parts of earth" Psa. 2:8 promises to thee

"THEY OFFERED WILLINGLY"

David spent the last years of his life in collecting material with which to build the house of the Lord. God has said that as he had been a man of war and had shed blood, he was not afraid to build the temple; but Solomon, his son, had a peaceful reign, and to him was accorded the privilege of doing the work.

David worked diligently and faithfully, and by his example caused people to offer willingly of their money and service. "Then the people rejoiced, for that they offered willingly to the Lord: and David the king also rejoiced with great joy." I Chron. 29:9. "They offered willingly" and so "rejoiced." And David "also rejoiced with great joy."

The work of God today needs willing offerings. We can give to the Lord simply from a sense of duty, but does the joy come with the giving? We can give with the grumbling spirit, because we dislike to refuse someone who asks us, but where is the rejoicing? Surely not in such giving! "Because with perfect heart they offered willingly to the Lord." Ah! that is the secret of joyful giving. When the heart is right and clean, the willing spirit will pervade our offerings, and the joy of service for God will be ours.

The missionary work wants some willing offerings. The fields are white for the harvest, and the laborers so few.

After spending several years in a heathen country, I know that there are thousands and millions of souls in dense, black darkness. One of the merchants of the town of Buldana, our mission headquarters in Western India, was sick with fever for a long time. He finally told us his story. He had been called to the funeral of one of his caste men. The body was to be cremated, as he was one of the higher castes. This man had eaten rice and milk that morning, not knowing that he was to be called to assist at this burning. Now some devils are fond of milk, so these people believe, and they do not want to do anything to anger these devils. At the burning ghat, the fire did not burn properly, and he stooped down to blow it; and as he did so he thought of the milk he had eaten at breakfast. Fear took possession of him that the devils hovering round the fire had entered into him to obtain the milk, while he was in the act of blowing the fire.

This fear remained with him and during the night he affirms that a being clothed in white stood in the door of his house and talked with him and reappeared three times during the two weeks of his illness, urging him to go with him. He tried to find the door, as the command

of the spirit was urgent, but failed to get out of doors because of his weak, confused condition. Gradually this improved, and the spirit came no more. The simple remedies for fever which the missionary had to offer soon restored him to his usual health.

"Why have you not come sooner?" is the cry from heathen darkness. "I am too old now to understand the way. Why were you so long?"

Will you sit comfortably in your homes and lift no hand to help save "the fifty million heathen who die yearly without God?" Will you not give of your abund-

*"Souls in heathen darkness dying,
Where no light has broken
through,
Souls that Jesus bought by dying,
Whom his soul in travail new,
Thorns and voices,
Call us, o'er the waters blue.*

*"Christians, hearken: none has
taught them
Of His love so deep and dear;
Of the precious price that bought
them;
Of the nail, the thorn, the spear;
Ye who know Him,
Guide them from their darkness.*

*"Haste, oh, haste, and sprcad the
tidings,
Wide to earth's remotest strand,
Let no brother's bitter chiding,
Rise against us when we stand
In the Judgment,
From some far, forgotten land.*

*"Lo! the hills for harvest whiten,
All along each distant shore:
Seaward for the islands brighten,
Light of nations, lead us o'er!
When we seek them,
Let thy Spirit go, before."*

ance to send the gospel to those lying in heathen darkness? Make a willing offering—give cheerfully.

Oh, that people may offer willingly! Not only of money, but of talents, time and self. Interest your friends in missions. Help and attend the missionary meetings. Be enthusiastic yourself and you will entuse others. Then God wants some "living sacrifices", willing offerings to the fields of the ripened grain. Who will say, "Here am I, Lord send me"? Do it willingly, freely, and such joy as you will find in your heart. And the "King of Kings", like David, Israel's king, will "also rejoice with great joy."

INDIA AND HER NEED

India is one of the world's greatest empires. It has 1,766,597 square miles. It extends from east to west 2,500, and from north to south about 2,000 miles. As to industrial, civil and educational interests a steady advance can be noticed by those interested.

The population exceeds 300,000,000, or nearly one-fifth of the human race. India is equal to the whole of Europe less Russia, and more than three and one-half times that of the United States.

Ninety per cent of the population is scattered in villages, there being only a few cities with a population of more than 500,000. People do not live on the farm as they do here, but always live in towns or villages. Where we usually have a farm house and out-buildings they have a little village. Here, often, six or eight farm houses can be seen at one time. There six or eight villages can be seen from one point. Just the reverse of what it is here in the United States, the converts come from these country villages and not from the great cities. So the mission that can make a success of the country has a vast field ahead in India.

Climate conditions in India are to a very great extent dependent upon the winds known as "monsoons." These winds are of utmost importance to India as they bring rain upon the parched and thirsty land. Were it not for these monsoons India would speedily become an uninhabitable waste. An immense amount of suffering, and many deaths are caused by droughts, which frequently occur in certain parts of India. Disease such as cholera and bubonic plague also follow famines, claiming their thousands.

Throughout the whole empire the year may be divided into three sections: cold, hot, and wet. The cold season begins about the first of November and continues till about March, when the hot winds come as a warning that the awful hot season is upon us, which continues till, when the heat having become intense, the monsoons break. Within a few days' time the landscape, which has become parched, becomes clothed in a beautiful green. For about the next four months India is a beautiful country, clothed in the richest green, and filled with every form of activity.

India has an excellent railroad system. The empire is connected by more than twenty-seven thousand miles, employing thousands of natives. Most utilities which follow the government of a civilized nation are to be found in India.

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ESTHER CARSON WINANS
Pacasmayo, Peru

A Letter from South America

SOUTH AMERICA is the continent of the greatest mountain ranges, the densest forests, the largest rivers, and the most extensive unexplored regions.

Fifty years ago martyrdom was almost inevitable for any who dared to carry the news of Jesus into South American countries. If God has so marvelously answered the prayers of his people as to open these heretofore locked doors, how can we dare fail him now as He stands before us holding them open by His almighty hand?

Esther Carson Winans

San Miguel, Peru, S. A.,
October 20, 1922.

Dear Nampa and Boise People:

Since last I wrote you there was no idea in my mind of so long a time elapsing before I would write again. Have not been quite so well, but not sick.

Quite a number of things have happened since we came back from the Coast in July. We had a meeting here, or series of meetings, beginning the 17th of that month, very similar to the first Assembly held in Monsefu. About twenty people came from the mountain region round about and stayed nearly a week with us. Most of them helped boarding expenses by gifts of rice, corn and vegetables, so we came out alright financially. Most of them were saved already, but there was one woman converted, two sanctified and a few seeking rather indefinitely for that blessing. One outsider sought salvation, but has not been back since. Brother Mackay from Cajamarca, a Presbyterian missionary from Scotland, was with us, and his preaching was good; the room was crowded with attentive listeners who seemed intellectually in sympathy if not convinced; but God's mighty power must work yet more before many dare become converted here where ridicule and sometimes abuse is suffered by all Protestants. One of the brethren in the district of Santa Cruz was imprisoned just lately and we now hear he has been set at liberty. The first report was that he was killed, but we did not believe it.

Just after "Assembly" here the native preacher who lived downstairs had a baby girl born to their family. As soon as the mother was well able to travel they moved to Chepen, where he will be in charge of the mission. God took the little one to Himself just a few days after its birth, and we were so sorry for the father and mother.

Eight days after Eusebia's baby came that I just mentioned—our baby boy arrived. I was keenly disappointed that

he was not fat and pretty like Jedonne. He weighed only five pounds and was so thin and tiny. But at his birth God gave me this promise for him: "Though thy beginning was small thy latter end shall greatly increase," and we all prayed confidently that God would undertake for him. He gained two pounds the first four weeks, and is now doing well and looking fine. He seems to me twice as large as when he was born. Will be eight weeks old next Sunday morning. I named him Roger Joseph Winans. His papa let me, of course!

No doubt you remember of my writing to you of Cecilia's conversion one Thursday night? She was one of those sanctified in the August meeting. Her daughter was saved about a week ago, also a little girl who lives with them. A woman named Delicia was seeking the Lord one evening just before Assembly began, but she is like Nicodemus—only comes at night and never to the meeting, but asks questions and wants us to pray with her every time she comes, which is quite often; is one whom I visited often before baby came, and she never would visit me until I quit going there to see her! Have not been able to do much visiting these months; but we went to Calquis once, and just last Monday to Hapa, and always hold a meeting when we go to those villages.

Cecilia comes every day now to do my cooking, and take her reading lesson. Her daughter began teaching the little girl Maria, to read, just as soon as they two became converted. I had long been praying for Cecilia's daughter.

Baby has waked and I will close here for it is not likely I shall get another chance to finish this before time to mail it. You are ever in my heart and prayers and my soul rejoices in that divine love of God that is in us all and for us all.

Yours ever in Him,
ESTHER WINANS.

THE AFRICAN BAND.

Men may talk of recalling missionaries, but God is still calling them. Three of our best students have this year been clearly called to the field of Africa. Last year we lost six from this Band—two of them sail next month—and the other four did not return to school. But God has sent us six new ones until our number stands the same—22. The meetings have not been so frequent as they were last year and as we expect them to be for the rest of this school term. Nevertheless, God has honored and blessed on the nights of prayer. The Band is still supporting our little girl in Africa, and we think that you would enjoy reading a letter from her.

"In the beginning I will greet you and inquire about your health. I am well by the mercy of our Lord and Savior Jesus Christ. I desire greatly that the Lord may be with you and take care of you. You are beloved to me, whether I see you here on earth or whether we meet in heaven, for we know that if we do not see each other here, we will in heaven. I thank my Savior because He took me out of darkness. I know that I was wandering, lost in death, but today I know that I am saved in the name of the Lord.

"Yes, the Lord be with you all who are beloved to me. Amen.

"Abide in peace,

"It is I,

"MALA YELA KAMBULE."

"Nursing is an art—requiring as hard a preparation, as exclusive a devotion as any painter's or sculptor's work. For what is the having to deal with a dead canvas or cold marble compared to the living body, the temple of God's spirit? It is one of the fine arts, I had almost said, the finest of the fine arts."

—Florence Nightingale.



THERE is nothing unusual in the return of foreign missionaries from their field of labor. They sometimes find it necessary to return on accented health; this is a normal condition. It is also conceivable that some might find themselves unable to acquire the language of the people among whom they want to labor, or perhaps were unadapted and unadaptable to their surroundings and so have to come home. This, too, is normal and not a serious detriment to the work of the Lord. But to recall successful missionaries, because of inability to support them on the field is positively abnormal and is indicative of an unhealthy condition somewhere.

There is as much difference between a regular furlough and a recall because of shortage of funds, as there is between a death from old age and a brutal murder.

L. S. Tracy

HOW IT WORKS.

I had been in India five years. I had learned the language of the people and had become somewhat successful in my work. Then the financial pressure came on at home and we read in the church papers that the General Board of Foreign Missions was in financial difficulty. Soon some buildings we were putting up were left standing unfinished and there was fear that further retrenchment would be necessary. We prayed much and earnestly, but eventually the blow came in the form of a cablegram from the Board which read, "Funds short. Tracy and family return home." This was the greatest shock of my life. God had surely called me to that work and had surely sent me there and was using me. Had He failed me or had the home folks failed Him? I was in a state of extreme confusion of soul knowing not what should be done.

At first I decided to ignore the decision of the Board for I felt that financial difficulties must not be permitted to wreck my life and the work I was doing, but that decision did not stand long because I knew the Board at home would take such a step only after every possible alternative had been considered and found inadequate.

Then I decided that I would secure some sort of secular employment in India and so carry on my work without support from the Board, but soon discarded that thought as impractical because my secular work would probably take me away from my missionary work as completely as though I went home to America. Truly this was the greatest time of confusion that ever came in my experience. Finally I made my plans to return home and secured reservations on the steamer for the trip.

Believing that a frank explanation to the native workers and Christians would be better than an evasive attitude I explained it to them at the next prayer meeting. I tried to be loyal to the church

at home and show the native church that our return to America was necessary on account of financial conditions, but it was hard work to convince even myself. All my explanations seemed to fall flat and I knew that the keen minds of my people believed them to be mere excuses. It all seemed so unnecessary. There was a general feeling that the reasons I was giving were not the real ones.

After the prayer meeting was over the native preachers waited on me in a body to know if it were really true that I was recalled home because there was not enough money to support us all. They said, "Sahib, you have never deceived us before and we do not believe you are deceiving us now, neither do we believe that you are joking about such a serious question; still we do not understand the situation." I explained with more detail than was possible in the public service that our people at home were hard pressed financially and could not contribute enough to support all the missionaries they had sent out and some were being recalled, and I was the one to return from this field.

They asked if there was any famine in America, and I told them that the crops had been unusually large. Then they asked if there was an epidemic of plague and I said there was not. They asked if many of our people in America owned automobiles and I said they did. "Do they have plenty of food to eat?"

"Yes, they have three meals a day."

"Do they wear good clothes?"

"Yes, the American people are the best dressed people in the world and our Nazarene members are not much different from the others in this regard."

"Have any got money in the bank?"

"Yes, quite a number probably have money put away in the banks."

Then one of the oldest and best of the native preachers arose and said with disappointment written all over his face, "Sahib, before we came to your mission we knew nothing about sanctification as an experience. You taught it to us and

lived it before us and we consecrated our all to the Lord and have obtained this experience. We have obtained it and we will hold on to it the best we can. This gospel means so much to our people. Jesus needs some money to keep you here so you can continue teaching them. Your people in America are all sanctified there is no famine, nor plague, many have automobiles while we do not even possess an ox-cart. All have plenty of good food to eat, all wear good clothes and some have money in the bank. I don't want to seem disrespectful, sahib, but it seems to us that something must be wrong. If this is all consecrated to Jesus and He needs some of it to keep you here, but cannot get it."

I had no explanation to offer and so left them in silence.

The next day we drove twenty-five miles to the village where fifteen families had been under instruction and were coming out into the light of the gospel. My object in going was to tell them that I was going home and so would not come again for some years, and as the other missionaries were over-burdened, they also would be unable to come, but the news had traveled ahead of us.

The poor people were extremely sad, but did not have the courage to ask why we were going home—they had already asked the native preachers who had given them the best explanation possible, but none seemed satisfied.

As I talked with them during the evening my heart came as near breaking as ever before in my life, for they were about to be deprived of the little light they had received. An old Hindu opposer was present at the conversation and he seemed to be delighted over what I was saying. His countenance expressed diabolical exultation. Finally he could contain himself no longer and broke out with a hideous yell, "I know what is the matter. I told you it was so. They claim that their Jesus is alive, but if he is alive, why does he allow his work to cease

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The Circumstances of My Conversion

BY MIAO TZE KENG

I, Miao Tze Keng, came into the world by way of a poor family, with no opportunity of getting an education. My people were farmers, they were very poor, and constantly worshipped the mountain god, thinking thus to cultivate moral conduct. They did not know that this was a false way, nor how useless it was. We were not on the right road. While passing by Changtefu one day I heard that there was a Jesus Church in that place, that it was teaching a doctrine which was good and pure. I stayed there five or six days and learned "The True Doctrine Simply Explained." (Similar to a catechism, much used by the missionaries). At first my heart did not understand it, but after a while its meaning got fixed in my heart, and I went home to my village and left off sinning. I read the Bible constantly, prayed alone, but felt that the meaning of the Bible was too deep for me and my heart was very unpeaceful. I returned to Changtefu and spent three whole months in listening to the doctrine. On my way home afterwards, there was one word that I did not understand, I lay down on the ground, rolled over and over, suddenly I understood the meaning of that word and never forgot it afterwards. Every day I grew more happy and my heart began to understand the Bible. In my home I constantly bore witness for Jesus all the time. The unbelievers said I was mad. This story was carried to the Church at Changtefu, and both the foreigners and the Chinese were much astonished. One foreigner and two Chinese evangelists came to my home to examine me and they found out it was genuine. For two years I constantly studied both the Old and the New Testaments. A dozen people came regularly to hear me teach the Bible.

One day a foreign missionary and two evangelists arrived at my house, I received them joyfully, the other members of the household persecuted me much on this account. It was hard for me. I cried and went to the Church to pray, and God comforted me and told me that I would not die. At the end of three years three missionaries arrived at my house and stayed for some days. I was persecuted much more than the time before. The Christians all prayed for me, some time later my people changed and helped me.

More and more at my village the people held theatricals and worshipped the false gods. A band of Christians came to preach in my village, the headman of the village was not happy at this and demanded that I pay twenty coppers to-

wards the theatricals. Because I believed the true God I would not give money towards the false gods. The elders of the village said that if Miao Tze Keng preaches the headman would come and knock down his god, and then kill Miao Tze Keng. The people also complained to the headman that I was preaching. When my relatives heard of this all the house, including my mother, urged me to give up preaching, because it would mean making enemies of the outsiders. As I heard things that were said my heart was heated like fire, as the Bible says, 'The zeal of thine house hath eaten me up,' and 'fear not them which kill the body, but are not able to kill the soul.' Confucius says he who kills the body is a good man, for the man, if he lived, might harm men. He also said he who hears the doctrine can die at evening time. I did not fear any more.

I kneeled before my mother and called for men to bring tables and chairs, and in front of the theatricals preached and sang. Later there was a large tent, that would hold almost all the village. They came to hit me, I trusted the Lord and had not fear. I did not stop preaching. Suddenly the Holy Spirit came down and moved on men, so that they cried out in the midst of the tent 'to kill Miao Tze Keng is very easy, who is his enemy.' They threatened him, but no one had the courage to touch him till one wanted to hit when his eyes were suddenly hurt. After that I was much persecuted, but yet was able to love my enemies according to the doctrine. I did not return the persecution, but kept on preaching, every day more men came to hear, heard and believed. Later I was led by the Holy Spirit to go to the South Chihli Mission to Mr. Houlding and attended the Bible School. Later I received a letter from Mr. Foforth of the Presbyterian Mission at Changtefu wanting me to help him, also to attend Bible School, at the same time to study and to preach. Later I came to Chengansien for five or six years to help Mr. Houlding and Mr. Reinhardt. One day a sickness came upon me, very severe, yet I still kept on holding services. Finally prepared a bed of death, my relatives and friends and the church members all cried, expecting him to die that day. I dreamt I was in heaven, saw Paul and Peter in a very beautiful place. All were exceedingly happy. I could see the Lord, the Prophets, and all the Holy Angels, talking together. The Lord said, 'Miao Tze Keng you on the earth for me eat bitterness, open a church in your native place, have much fruit so that I may be pleased.' Thus

spake the Lord, all were very happy. I then suddenly awoke and said to the Lord, I desire to stay on the earth for I know I have not done much for you, and my six children will be in a hard place. The Lord said, 'You stay for a while and eat bitterness for Me, I want you to stay many years.' Slowly the sickness began to mend.

Originally I had no education, but have been an elder now for eighteen years. All my house are earnest Christians and I have seen many converted. Unexpectedly Mr. Kiehm desired me to come to Chengansien and help Mr. Sutherland. I am doing so with heart and mind at rest. Every day I preach and pray and sing. God has great power, moves on the people inside the city and on those outside; many come to hear and believe. Amen.

Praise, Praise, Hallelujah, Praise, Praise, Hallelujah.

INDIA AND HER NEED.

(Continued from Page 3)

In fact the control, improvements, and development which British rule have brought to India are not only favorable to the people as a whole, but are very much so to the advance of missions.

The largest part of the population is of Aryan origin. The languages spoken by the people of India number one hundred and eighty-five. The appearance of the people varies with climate, environment, and occupation as well as racial peculiarities. They differ widely in their intellectual gifts, but taken as a whole they compare favorably with any other non-Christian people.

The home of the average Indian is unattractive. The houses are built with mud walls and thatched roofs, earthen floors, very small windows built high up, no chimneys. Within the house is to be seen no furniture. The cattle, such as a buffalo, ox, cow or goat, have their place in the house as though they were members of the family. Their beds are the dirt floor, with only a blanket for covering. As a rule some brass cooking vessels, plates and cups are to be seen. For the most part the homes are kept clean, their cooking utensils being kept scrupulously clean lest they become defiled.

Most people subsist on wheat or millet cakes or rice and curry, many having two meals a day, and many millions only one a day. India may be said to be a rich country inhabited by a very poor people.

The separation of the people into castes is a peculiarity of Hinduism. This

system has not only come about from a social standpoint, but has to do chiefly with religion. Caste is a great barrier to missions. Considering the tremendous power of caste, it is marvelous to see converts drawn from all castes assimilated into one great body of followers of Christ. There is nothing aside from the power of the Gospel could ever cause a Hindu to give up his caste.

The people of India are the most religious people on the face of the earth, yet they are without religion. The great religions of India are Buddhism, Mohammedism and Hinduism. The Mohammedan's God is only a relentless, immovable being; prayer is only stereotyped praise; fatalism alone offered for remedy of sin; their only hope being in a prophet. While to the Hindu, man and the universe are only illusions; annihilation of personality alone offered. Hinduism perpetuates pessimism, bondage, intolerance, retrogression, and demoralization of womanhood.

India, as a whole, is more accessible to missionary effort than any other equal number of non-Christian people in the world. And Christianity is making progress, at present there being more than four million Christians. The missionary may expect some hostility, but this is gradually giving way. The pioneer work of such great men as Dr. Carey has blazed the way and made it possible for present-day missions to enter the field and accomplish great things. And such would be the case were the Christian church wide awake to her duty.

Men and women of God from the first century to the present time have gone forth through immeasurable toil and sacrifice, never doubting their work was one of conquest. They have attempted great things with the vision ever before them that Christ is to possess India. With this holy zeal possessing their very being, they have been and are ready to "burn out for God."

As ninety percent of the people live in villages, an important part of mission work is that of traveling in small companies from village to village when the weather permits. So the missionary, together with his native worker, goes, as did our Master long ago, directly to the people, telling the Gospel Story. His usual place of meeting with the people is the village bazaar or rest house where the men gather to visit with one another. Another great means of scattering the Gospel seed is the great religious festivals, where thousands are attracted. To these many missionaries go with their native helpers.

The final test of Christianity is "results." In the mighty opposing force missions have won in this respect. Property has been acquired, languages mas-

tered, translations made, literature published and native workers enlisted, reforms inaugurated, and heathendom stirred to its very foundations. It is marvelous what Christianity has accomplished in India, and the end is not yet.

India may not be the most important of countries, but it, from many standpoints, is most ripe for the missionary reaper. And the tremendous task of Christianizing a nation cannot be accomplished in a year or so, but requires many years, still it should not be allowed to drag along for many centuries.

Missionaries should not lose a day nor hour in sounding the trumpet for a great forward movement. Then how necessary that the church that stands behind them should not retard their efforts. The word should go forth that India, as well as other heathen nations, is to be won for Christ and that the greatest forward movement that has ever been known is at hand. Nothing in history is equal to our present opportunity. Then why sit by idly and let this golden opportunity slip by. May a holy zeal for Christ and His cause possess each one of us as a church until we will feel, Woe is me if I give not the Gospel to the Heathen.

HOW TO RIDE DOWN A SLOPE OF THE ANDES.

You hold your reins fairly firm and high and steady with one hand, and you have one hand, your feet and your eyes free to attend to the following duties:

1. See that the bushes overhead do not rake off your hat.
2. Watch lest your feet get crushed against the trees on either side.
3. Or your face punched with the branches that front you sometimes at the turns of the trail.
4. Look for the best path in the trail for your horse and keep him in it.
5. And keep hitting him to make him go when he balks at a miry slough or a steep, slippery, crooked descent.
6. If he goes sliding some three or four yards, keep your nerve so he won't get worse scared himself.
7. When the descent gets so exceeding that you cannot stick on otherwise, of course you can hang onto the saddle with your hands, fore and aft.
8. But don't neglect continued attention to the other instructions given above.
9. Beware of the rock walls on either side when the trail becomes a ditch three to six feet high and one and a half feet wide.
10. Finally, brethren, if your horse falls down under you just pick out the best place to get your own feet on and avoid becoming a landing place for him yourself; encourage him to arise and extricate himself, rearrange your alforjas, mount again and proceed.

CHAPEL VISITORS.

Rev. E. E. Martin from Ontario, a former student of our College, delivered a stirring chapel talk on the theme of "Love" last Wednesday morning.

Philip Smith from Fruitland, Oregon, motored to Nampa, to pay us a visit. We always appreciate his interest in the school and welcome him back.

Rev. Clarence Anderson, our faithful Home Missionary Pastor at Mountain Home, was a caller at chapel the last of the week. He gave us a brief report of his labors, and stated that the fight is long and hard, but he has undaunted faith and courage, and feels assured that through the power of the Lord and the assistance of the students, the work will be brought out into a larger place.

Last Monday morning the students enjoyed the presence of a number of the representative business men and women of the town. The College Chorus rendered a selection, "The Blessed Proclamation," and the College Quartet sang "Build on the Rock." A number of students gave interesting testimonies of the truly vital benefit of Northwest Nazarene College to them, both educationally and spiritually.

Major Morton, of the Salvation Army of Nampa, was with us Tuesday morning, the 12th, and had charge of the chapel service.

HOW IT WORKS.

(Continued from Page 5)

when it has just begun? It has stopped. It will decay now. It is all a fraud. He is still dead. Their God is no better than Marothi at the village gate. If Jesus is alive, let him arise now and help His followers. Who would have a God who cannot help his people? Where is their God? Where is their Jesus?—and he went out into the night shouting, "Where is their Jesus? He is dead, Jesus is dead. Marothi is alive," and the last we heard as he passed down the street in the distance, "Dead—alive."

The above incident is not true; it is purely imaginary. None of our missionaries have been called home because of shortage of funds—yet. The General Board of Foreign Missions says it will become true if we do not rise up with our means and prevent it, and the above is the way it will work if it does.

L. S. TRACY,

THE NAZARENE MESSENGER

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H. ORTON WILEY, *Editor*

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COLLEGE NEWS ITEMS

Rev. Nathan Swabb, one of our former students, has been visiting friends in Nampa this week. He is now pastor of the Friends church in Salem, Oregon.

A foreign missionary meeting was held with Rev. C. Anderson at Mountain Home Sunday, the 17th, with Miss Mangum in charge. A quartet from the College assisted in song and testimony.

Mr. Penner, the Business Manager of the "Oasis" and Treasurer of the Student Body, is a busy man these days. He has been gently reminding us of the passing days, and he seems to have a natural affinity for money.

Mrs. Hess, the wife of our Dean of Men, has recently returned from her visit to Southern California. The students all welcomed her back, and the dormitory students especially appreciate her devoted life among them.

A delightful Christmas program was given by the two primary departments in our Grammar School this week. The rooms were decorated with evergreen boughs and the children's hearts were gladdened with the Christmas spirit.

An interesting program was given by a number of the members of the Ortonian Literary Society last Friday evening. The debate, "Resolved, That Oregon's anti-parochial school measure is not to the best interest of the American people," was enjoyed by all. The affirmative were the victors.

Moses Hagopian, an Alumnus of this institution, returned the first of the week from an extended trip through the Northwest where he has been engaged in Near East Relief work and other missionary conventions. The students especially welcome the visits of our Alumni and trust that their interest in their Alma Mater will be such that their visits will be frequent.

Rev. and Mrs. L. S. Tracy, daughters Olive and Martha, and Master Philip, held a missionary meeting at Brother Leonard Meggers' church in Marsing, Sunday, the 10th. Rev. Tracy gave a stirring missionary address in the morning. The platform meeting in the evening was very unique, each in their characteristic Indian costume gave testimonies and sang in the Marathi language. Pictures and curios were used. A good missionary offering of \$119.37 was given and this is greatly appreciated.

Professor Paul Goodwin addressed the Parent Teachers' Association at the Kenwood School Thursday afternoon, on the following subject: "The tendency in the adolescent youth to activity, and how this may be met without injury to health and morals." This was a very profitable as well as educational address.

Dr. H. Orton Wiley, our beloved President, is now traveling through the Northwest and North Pacific Districts in the interest of our school. He spent Sunday in Tillamook, Oregon, visiting our church there. During the week he visited Albany, McMinnville and Alsea. The following Sunday was spent with Rev. Aaron Wells and his church at Salem, Oregon. While on this trip he is making his headquarters at Portland, with a service there Sunday, the 24th. The students all miss his presence in the class room and chapel, and are looking forward to his speedy return.

The churches and Sunday Schools of the Church of the Nazarene on the Idaho-Oregon District set aside one Sunday during the month of December for Foreign Missions. Missionary services were held, and offerings for foreign missions were received from each church. The Nampa church and Sunday School gave over \$150.

Rev. Bud Robinson is presently engaged in a ten-day revival meeting with our Pastor, Rev. Dilley, at Parma, Idaho. The College quartet with other students and friends motored to Parma to boost the three great meetings over the Sabbath. The Home Mission Band truck carried different crowds of students every evening, to Parma to assist with song and testimony in this meeting. All reported an enjoyable time.

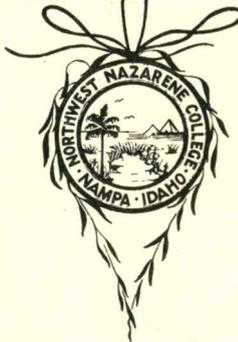
The Japanese Sunday School Convention was held at Meridian, Idaho, last Sunday. They were the guests of Rev. and Mrs. Paul Thatcher, returned missionaries from Japan. The visiting Japanese were from Boise, Nampa, Nyssa, Ontario and Middleton. They were royally entertained by the Meridian Nazarene Church. A very good luncheon was spread on long tables in the church, and served in Cafeteria style. The program was an enjoyable one. Professor Paul Goodwin delivered a profitable missionary sermon in the morning. Mrs. Chipp, President of the Japanese Sunday School Union from Boise, and Mr. Nishimura of Nampa had charge of the afternoon meeting.

The Editorial Staff of "The Oasis," our College Annual, was appointed early in the year, and are now hard at work on our 1923 book. Mr. Carver was again appointed Editor-in-Chief, with Mr. Swim as Associate Editor, and Mr. Penner as Business Manager. Mr. Swim will be Editor-in-Chief for the year 1923-4. Considerable progress has been made in every department, and it is thought that even a greater success will be made this year than last. The members of the staff are as follows:

H. Orton Wiley—Faculty Advisor
 Mary I. Forsyth—Literary Advisor
 C. E. Carver—Editor-in-chief.
 Roy E. Swim—Associate Editor
 William Penner—Business Manager
 Lois Young—Editor of Religious Activities
 Glenn Wallace—Literary Editor
 Viola McDowell—College Departments and Organizations.
 Mildred Groenig—Academy Departments and Organizations
 Ethel Shern—Art Editor
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or

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The Home Mission Band is doing very able work under the leadership of Professor Sanner. A number of regular appointments are filled by student preachers from Sunday to Sunday, such as Miss Myrtle Mangum and a quartet to Bennett School House; and Mr. W. A. O. Wilson and quartet to Scism. A monthly appointment has been made to assist our Pastor, Clarence Anderson at Mountain Home, who is laboring faithfully there.